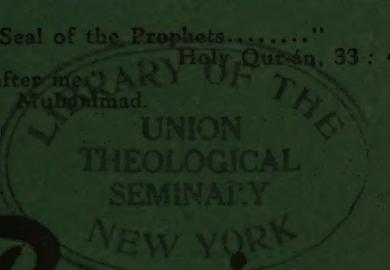


" Muhammad is....the Apostle of Allah and the Seal of the Prophets....."

Holy Qur'an, 33 : 40.

" There will be no Prophet after me
Muhammad.

The



Islamic Review

Founded by the Late AL-HAJ KHWAJA KAMAL-UD-DIN

[XII.]

[No. 9]

JUMĀDA 'L-UKHRĀ, 1353 A.H.
SEPTEMBER, 1934 A.C.

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CONTENTS.

His Highness the Amir Abdullah of Trans-Jordan	
H. H. The Amir Abdullah and a few Muslim friends at the Shah Jehan Mosque, Woking	Frontispiece PAGE
H. H. The Amir Abdullah of Trans-Jordan at the Shah Jehan Mosque, Woking	301
A Plea for the Study of The Qur-án: by S. M. Said-ud-Din	303
Theosophy and Islam: by Maulvi Aftab-ud-Din Ahmed	317
Prospects of Islam in the Far East: by Sayed Maqbool Ahmed, B.A.	320
Charges Against the Prophet of Islam Refuted: by Muhammad Ali Al-Haj Salmin	331
Twenty Years Ago	335
The Holy Qur-án and its Commentary: by the Late Khwaja Kamal-ud-Din	336
What is Islam?	339

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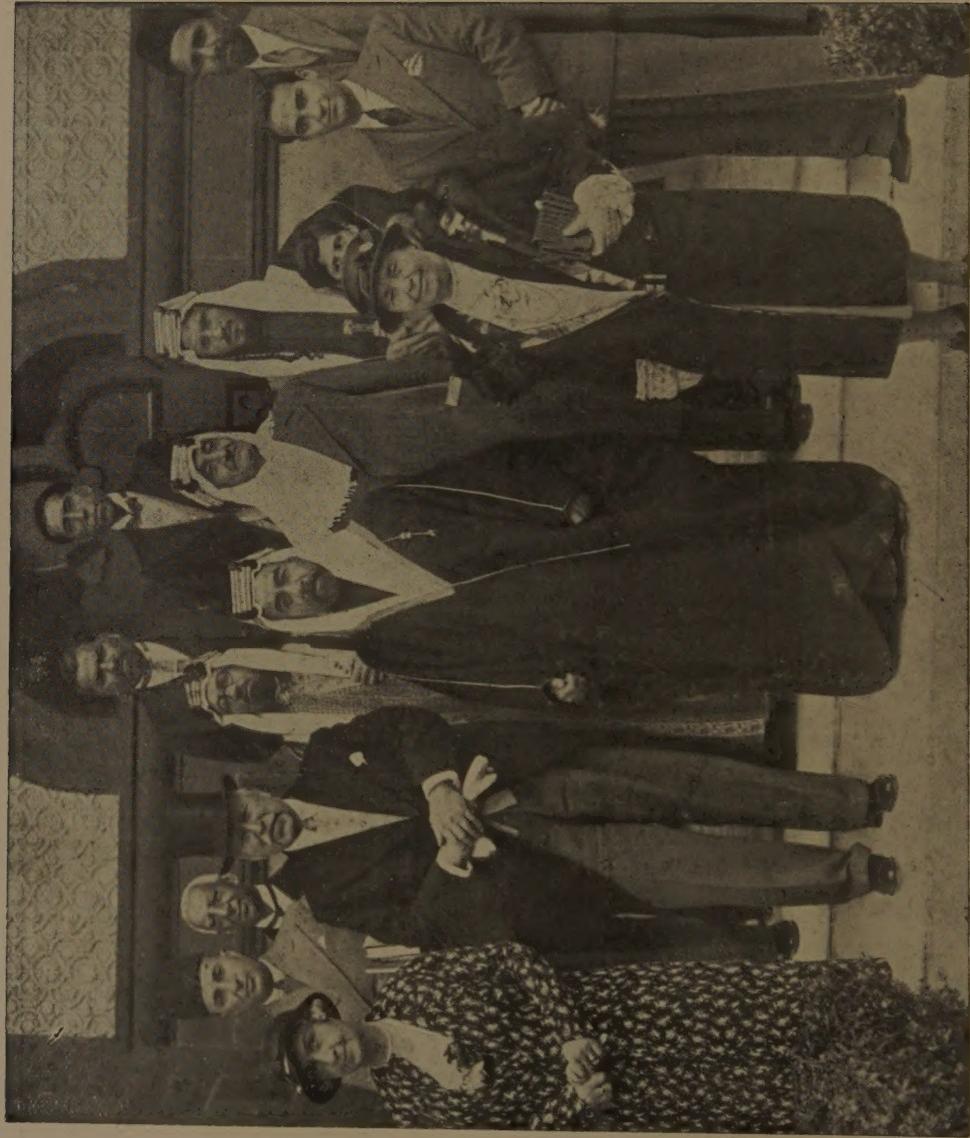
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His Highness the Emir Abdullah of Trans-jordan.



H. H. The Emir Abdullah of Trans-jordan and a few Muslim Friends at the Shah Jehan Mosque, Woking, on Friday, the 29th June 1934.

الله اکبر الحمد لله
شیخ زکریا مسیح بن احمد بن عبد اللہ بن علی

THE
ISLAMIC REVIEW

VOL. XXII.

JUMĀDA 'L-UKHRĀ, 1353 A.H.
SEPTEMBER, 1934 A.C.

No. 9.

**HIS HIGHNESS THE AMIR ABDULLAH OF
TRANS-JORDAN ON FRIDAY, THE 29TH JUNE,
1934, AT THE SHAH JEHN MOSQUE, WOKING.**

His Highness, who is on a State Visit to Great Britain, came to the Shah Jehan Mosque, Woking, on the 29th June, 1934, to say his prayers with his English and non-English friends. He was accompanied by His Excellency Hafiz Shaikh Wahba, the Saudi Arabian Minister, and Dr. Jamil Pasha Tutunji and Hasan Khalid Abu-'l-Huda. Lord and Lady Headley and Sirdar Iqbal Ali Shah, were amongst the congregation. When the time of Friday Prayer came M. Daud Couan, the Scotch young Muslim, who is proceeding to Egypt to study Islamics, sounded the Azan. The Imam, Moulvi Abdul Majid, M.A., requested His Highness to lead the prayers and to read the Khutba (Sermon). His Highness, however, would not read the sermon, but kindly condescended to lead the prayers. The second call to prayers having been

sounded by M. Couan, the Imam read the well-known 13th verse of the 49th chapter of the Holy Qur-án which could be described as the Magna Charta of liberty, equality and fraternity for the whole of mankind. The Imam laid stress upon its importance, especially in view of the developments in Germany leading to racial hatred. The duty of a Muslim, he continued, became more onerous and more important than ever before. He pointed out that the Muslim had yet to do a lot of work in the world which is as yet far away from its destiny. Let Muslims realize their role and their responsibility.

After the sermon, His Highness led the congregation in prayers, which was followed by a social chat. The Imam requested His Highness and the friends to go to the Sir Salar Jung Memorial House for a cup of tea. The friends were very glad when the distinguished guest accepted the invitation. Before tea, however, a short address was read by Lord Headley to which His Highness replied in suitable terms. The short but pleasant and memorable occasion came to a close with a photo having been taken on the steps of the Mosque.

Address presented to His Highness the Amir Abdullah of Trans-Jordan by the Muslim Society of Great Britain, at Woking, on the 29th of June, 1934.¹

In the name of Allah, the Compassionate, the Merciful.
YOUR HIGHNESS,

We, the members of the Muslim Association of Great Britain, composed as we are of diverse nationalities of the world, consider it as a singular honour to welcome you in this country. Deeply conscious as we are, of the great bond of brotherhood that exists between Muslims, Your Highness's visit to these shores reflects favourably upon our own humble endeavours in attempting to unfurl the

¹. The Address was read by the Rt. Hon. Lord Headley Al-Hajj-El-Farooq—
Ed. I. R.

A PLEA FOR THE STUDY OF THE QUR'ÁN

banner of the Holy Prophet in this country in order to emphasise the greatness of the Message of the Greatest of All Messengers for All Times.

Not only do we concern ourselves in matters theological, but strive to our utmost to bring about and retain a link between the scattered Muslims both in this country and abroad, in all matters social, and keep in an intimate cohesion, so necessary and valuable for a Brotherhood as the Islamic.

We pray Allah to grant Your Highness greater honour and glory, for your personality ranks very high amongst the great lovers of Islam ; and a worthy pillar of strength and reliance for such humble co-religionists of Your Highness as we have the honour to be.

A PLEA FOR THE STUDY OF THE QUR'ÁN.

By S. M. SAID-UD-DIN.

Islam claims to be a message of blessing to mankind : it is for the uplift of the whole of humanity. It was by the blessing of Islam that a most barbarous people like the Arabs, by coming into contact with it, at once and miraculously rose from the depth of degradation to an eminence for which there is no parallel in the whole range of world history. A cynic, a modernist, a product of present so-called civilization, may say that this message of Islam may have been sufficient for the uplift of the Arabs or other degraded people of the by-gone ages in which the Prophet lived, but that it is not adequate for the people of this enlightened age, and for the present problems of the world. But, pray, what is this present enlightenment ? And what are those present problems ? The present problems are the same old problems which are co-eval with mankind. What are they but the results of selfishness, pure and simple ? Men have invented, where none exist, so many unnatural distinctions between

ISLAMIC REVIEW

man and man—distinctions not only of caste, colour, country and creed, but even of families, clans and individuals. Everyone thinks that his own salvation—by which I mean, and this is what Islam also means, his continued uplift and progress—lies in his own progress without regard to, and even at the cost of the progress of the rest of humanity. Everyone therefore acts for himself and lets the devil take the hindmost. And what is the result ? The devil takes everyone, for in their scramble for present, temporary and effervescent comforts and advantages, no one of them looks to the future—no one sees beyond a few paces before his nose, or cares at all about the future. All forget that there is a reckoning in store for them.

So there are wars all over the world between country and country, race and race, creed and creed, community and community, caste and caste, sect and sect, sub-sect and sub-sect, family and family, even between one member and another of the same family. Asia fights with Europe, Europeans fight among themselves. Japan, America, and in fact, every country all over the world, and every nation fights, and indeed every individual is fighting. There is no peace (Islam means peace, peace with God, with Nature and with the Laws of Nature). And all this war is being waged with the help of what this much-talked-of enlightenment and civilization, whereof the world boasts so much, and on the basis of which they claim to have outlived the need of the message of Islam, has given to them in the shape of armaments, poisonous gases, aeroplanes, machinery, factories, electricity, wireless, and the arts of exploitation, diplomacy, etc., etc. What is the remedy for the present ills of the present enlightened age ? The same old remedy prescribed by the Prophet ; for the disease of the present age is the same as the disease of the days of the Prophet, *viz.*, selfishness. Selfishness

A PLEA FOR THE STUDY OF THE QUR-ÁN

is the result of ignoring the principle of Unity underlying the whole system of the Universe (which is the basis of the belief in the unity of God), in other words, not seeing one's good in the good of the whole of humanity, or not having faith in the unity and brotherhood of man, which is a necessary corollary to faith in the unity of God. Selfishness again is the result of not looking to and believing in the future. Belief in the future underlies the principle of the belief in *Yaumal Akhir*; for *Yaumal Akhir* means nothing but the future, the whole future which covers every moment, following the present moment, of this life and the life hereafter, covers the whole of life from the cradle of a child, a community, a nation and of all mankind to the grave, and extends even into existence in the next world. Or selfishness may be the result of ignoring the day of reckoning; for is not the misery of the whole world resulting from all kinds of wars, whether between individuals, families, castes, communities, sects, countries and nations, the inevitable consequence of ignoring the arrival of a day of reckoning which is certain to arrive?

If the malady is the same as that which prevailed in the olden times, the remedy must also be the same.

The only difference between the past and the present is that the enlightenment of the present age has given to the selfish men of our time new and more powerful weapons of warfare. Analyse, classify, dissect and amplify as much as you will, the problems which confront the various sections of humanity, differentiate as much as you can between the problems of one country and those of another, the problems of one race and another, one community and another—call them the Hindu-Muslim question, the capital and labour question, the colour question, the caste and untouchability question, disputes between zamindars and tenants, struggles between the rich and the

poor, the upper class and the lower class, between masters and slaves—all these problems are but the one problem which has arisen out of want of belief in the unity of God which implies the unity of man, in fact, the unity of the whole system of the Universe ; want of belief in the future, want of belief in the day of reckoning. The Yellow Peril, the White Peril, the Black Peril, Bolshevism, Communalism, every "ism," every peril, every bogey—all are the results and consequences of want of belief in God, want of belief in the brotherhood of man, lack of faith in the future and the day of reckoning. So the simple remedy is belief in these things. As long as, and in so far as a man, a family, a nation, a race, or a country believes in these things, each is bound to rise and each does rise. But as soon as, and in so far as they lose their faith in these things, they are bound to fall, and they do fall. If today you can bring about unity in any one community of India by making its members believe, more or less, in the above articles of faith, which to the extent of the genuineness of their belief would lead to the removal of all barriers of caste, creed, and innumerable other distinctions, you can to that extent of their belief raise that community. If you apply the same remedy to the whole of India, you can raise the whole of India, and if you apply it to the whole world you can raise the whole world. In proportion to the intensity and extensiveness of faith is the intensity and extensiveness of progress. If a man, a clan, a family, a community, a nation, a country, or humanity believes, then that man, that clan, that family, that community, that country, or all humanity will rise in proportion to the intensity of their belief. Ransack the whole history of mankind, and the one fact that will impress you more than all the others in it is that the rise and fall of every section of humanity has been in proportion to the extent and intensity of its

A PLEA FOR THE STUDY OF THE QUR-ÁN

belief in the above articles of faith. All other causes of the rise and fall of a nation or an individual or any section or class of people, so elaborately trotted out by historians, resolve themselves into belief and unbelief in these very articles of faith ; for faith leads to action. The more intense a man is in his faith, the more active he becomes ; and it is to these underlying principles of the progress of any section of humanity, namely, faith and action, that the Qur-án refers in these few and beautiful words : " History bears testimony to the fact that man is the loser, except those who have faith do good deeds, enjoin on each other truthfulness and enjoin on each other perseverance." Ch. 103.

The word " faith " stands here for (1) a belief in the unity of God, the unity and brotherhood of mankind, and the unity of the whole system of the Universe ; (2) a belief in one's future, and (3) a belief in the certain arrival of the day of reckoning. And *Amal* (action) means acting up to those beliefs.

In proportion to the intensity of your belief you become active. The more you believe in the above articles of faith, the more readily you will act up to them by removing all barriers of caste, colour, creed, country, riches, accidents of birth, etc., and thus help the course of the progress of the whole of humanity. There is one God above and one vast brotherhood of man below, and everything else in the world is for the good of humanity, which, if properly utilised, tends to help that humanity to march onward towards that far-off goal of perfection. A child puts its finger in the fire and gets it burnt. Why did it put its finger there ? Because it did not know that fire burns, or if it had heard this, it had not tested its hearsay knowledge : in other words, the child had no faith and therefore no care for the future, no thought for the reckoning or, in ordinary language, no regard for con-

sequences. Its disbelief led it to the fire, and the burning was the reckoning and the fire was the hell. But the burning chastened the child, and it grew wiser and became a believer, for the punishment of God or Nature which is implied in the idea of hell is also a blessing in disguise, and when a man becomes a believer, he is saved from that hell, and as long as he believes he will be in heaven, for he will be away from fire. The idea of a Hell or a Heaven is not confined to any final stage in any future life. It covers the whole future from the present moment onward. If you do anything which is good for you, the action brings good to you, and that is Heaven, and if you do anything which is injurious to you, your action will bring evil to you, and that is Hell. Hell is a Reformatory School. People, when their own doings bring misery to them, become wiser. The whole world is a Reformatory School—a Hell where people are chastened, and for those who are chastened this very world becomes a Heaven, just as it became a Heaven to the Arabs, after they had believed in, and acted upon, the message of Islam, whereas it had been a Hell for them before that. But there are people, a large number of them, who are not chastened in this life. They are chastened in their life after death, and so after passing through Hell at some stage or other of their existence, here or hereafter, everyone is bound to go to Heaven. The more a man or a nation believes in the above articles of faith, or shortly, in Unity (*tawhid*), the more happy he is and the more heavenly the life he enjoys, and the less he believes in Unity, the more unhappy he is, and the more hellish a life is his lot. European nations are nations, and have become nations because they have been chastened by passing through hell in the shape of civil wars, revolutions, clash of creeds, and superstitions, and they have come to believe in Unity, in so far as the individuals composing their respective nations are concerned. So,

A PLEA FOR THE STUDY OF THE QUR-ÁN

to that extent of their belief in Unity, they are enjoying a heavenly existence, whereas people like those living in India are not a nation, and so are still passing through the hell-fire of civil wars of all kinds in the shape of the Hindu-Muslim question and others. Even the Hindus or the Muslims of India do not form a composite whole by themselves. There are distinctions of caste, birth and professions, etc.

You will say then, European nations are greater believers in these articles of faith, more intense believers in Unity and more real Muslims than the so-called Muslims of India, for example. I say most certainly yes. No doubt, Muslims do talk glibly of *tawhid* (unity of Godhead) *iman* (faith), and of the said articles of faith ; but most of them repeat those things parrot-wise and far from having any faith in them (which is an intensive form of knowledge), they have not even any clear knowledge of them, and many have no knowledge whatever. Both Hindus and Muslims talk glibly of so many good things along with so many bad things from various platforms of conferences and meetings, but very few believe in what they say. Many have but a hazy idea of these good things, and many do not understand them at all. True, both Hindus and Muhammadans are fond of formalities in the shape of rituals and ceremonies, of dogmas, and of metaphysical discussions ; but such things have no connexion with the above articles of faith, and have, therefore, no bearing on the rise or fall of a man, a nation, or the whole of mankind. Their discussions, for example, generally turn on *Taqdir* (predestination) and *Tadbir* (free-will), on matter and spirit, or on the transmigration of soul, or the origin of the world, or what exactly the future destiny of mankind will be. And as we know, such talks lead nowhere.

These points are beside the mark. We have been created, and there is no help for it, and there is no going

back. We may not know exactly whence we come and whither we go, but this much we do know, that we have come and that we shall go somewhither. There may be transmigration of the soul, or there may be none : we are all agreed that our present actions determine our future, and our actions are determined by our faith in Unity and in our future, in the day of reckoning—in *Jaza* (retribution) and *Sazu* (punishment)—in heaven and hell. As regards formalities, some of them are quite meaningless. For example, what on earth have our beards, our pigtauls, our forms of dress, got to do with our rise and fall ? Of course, certain scientific formalities, if properly utilized, do bring concentration of mind and help one to achieve unity ; but even then, much depends on the attitude of mind. Prayers, for example, in whatever forms they are held, are helpful only if the mental attitude is right, and not otherwise. If the formalities you are going through do not help you, they are mere shibboleths and obstacles in your way to progress. It is called in the language of religion, idol-worshipping. Whoso worships a stone, a tomb, a river, a mountain, money, position, caste, colour, country, creed, custom, a fad, an animal, or even a man—nay, even a prophet of God—that man does not believe in unity, in the Unity of God, in the unity of the whole system of the Universe. His efforts are diverted and not concentrated, and therefore, he does not achieve any kind of unity and his progress is hampered. Whereas if a man does not worship any of the above things but worships God alone, the Creator of all of them—that is, if he has faith in the unity of the whole system of the Universe, he will become united and utilize the above different things to his purpose, and with the help of those things he himself will help the cause of humanity. For example, money is helpful to all in many ways, if it is not worshipped as, for example, by keeping it hoarded. One may go on amassing money to a fabulous amount, but it

A PLEA FOR THE STUDY OF THE QUR'AN

will be of no use if it be not utilized for the amelioration of the condition of one's brothers. Again, if one worships a river, one cannot utilize and exploit it, and therefore it cannot be of any use to mankind. Europeans know better. For example, they do not worship rivers, or any other natural phenomena, and they are therefore utilizing these things to great advantage. They have utilized rivers, mountains, trees, electricity and money. They have built bridges, and constructed canals and railways, and have utilized money in erecting hospitals, orphanages, poor-houses, schools, colleges, universities, etc., etc. Thus in one sense, they are better unitarians than many of us, born Muslims.

Thus, as nations, the Europeans are believers in unity more than we are, but their international ideas and relations are inconsistent. One nation fights against another. To that extent they fall short of the ideal of the brotherhood of man, which is a necessary corollary of the idea of the Unity of God, and which is the underlying principle of the Universe.

In short, the remedy of all our ills lies in a belief in the Unity of God, a belief in a future, and a belief in the reckoning—beliefs that lead us, according to the extent of their intensity, to uphold the ideal of the brotherhood of man, and to help on the progress of the world.

But how are we to acquire these beliefs ? By coming into contact directly with those who have those beliefs or, indirectly, through their teachings. Everywhere, in every country, and in all ages, have arisen, and are still arising, false or true reformers. False reformers are those who have no faith in what they say and who have no intention of serving the cause of those whom they profess to reform. They assume the role of reformer only to serve their own private ends, and among these may be counted many of the so-called leaders of our time. But there are

others whose sincere desire it is to ameliorate the conditions of some class of people, and, according to the extent to what they believe in their mission, they are successful. These are mostly local reformers and their work concerns the external aspects of things. Among them may be reckoned Sir Syed Ahmed Khan, of India, and many similar reformers of the Hindu and Christian communities. But there is another class of true reformers, whose mission comprehends a wider circle of humanity — sometimes the whole of it—and touches at the root of things. The more earnest and enthusiastic a reformer the more successful he is, and the more inspired he feels, and the most earnest and inspired among them are the prophets. The appearance of a reformer or a prophet is only a natural phenomenon just like the fall of rain. When the heat is intense, rain follows ; similarly when there is much corruption, a reformer arises. Syed Ahmed Khan and others in India arose in this way, and in like manner everywhere reformers arise as a matter of course. There is economy in the whole system of the Universe, and so, whereas the local reformers with a shorter range of mission arise oftener, those with a longer range of mission arise at longer intervals, and those who are prophets arise at interval a great deal longer still. Our Holy Prophet Muhammad, claimed to be a blessing to the whole of mankind and to the whole world, and was the first prophet of his kind, and the last. For, whereas the prophets that came before him had confined their mission to a certain locality and to a certain people and therefore could not give full exposition to the Unity of God, the Unity of the Universe, and the brotherhood of man, the Prophet Muhammad, having been born at a time when the whole world, though enshrouded in the darkness of immorality, was fast approaching a period where rapid and easy communication by means of inventions

A PLEA FOR THE STUDY OF THE QUR-ÁN

was to shorten both space and time, came to give a full exposition of the doctrine of the Unity of God and the brotherhood of man. He is like the sun, and the other prophets and reformers like stars. The sun is one and the stars are many.

So, if one desires to work for the ideal of the brotherhood of man, and to help the progress of the world, one must learn fully his message which is embodied in the Holy Qur-án, which, in turn, is explained by the Prophet's words and deeds for which you will have to study his life and his authentic sayings.

You can say that Europe has progressed, so far as it has progressed, without the help of the Qur-án or its message called Islam, which means peace with the laws of God and Nature. Not a bit of it. As I said above, there is economy in the whole system of the Universe. There is economy in Nature. The past always determines the present and the future. Nothing is lost in Nature. It may become dormant for some time, but like a grain sown in the earth, it comes up again. The message of Islam was conveyed to Europe, and Europe, through the lips of its profound thinkers, has acknowledged the debt it owes to Islam, and to a certain extent it is repaying its debt to the East by teaching us what it had learnt through the impetus given by Islam.

Thus, Islam gave an impetus to the cause of progress through the Arabs to Europe, and through Europe to the whole world. Whatever progress there is in the world is due to the message of Islam. A superficial observer may not perceive that, but a deep thinker can easily find it out, as many have already done. You may not know who invented this or that kind of dress, who invented the motor car, or any other kind of conveyance, but all the same you use them and benefit by them, and at least

know this much that you did not invent them, but some one else did.

Thus it was with the impetus given in the Dark Ages when the Prophet was born. But you will say, in that way the Arabs learnt a good deal from the Romans, Greeks, Egyptians, Persians and Indians. Yes, quite true ; and that is why I say there is economy in Nature. We are always learning from our predecessors and contemporaries, and then improving upon them. But the Prophet did not teach the Arabs the sciences. Prophets never teach science. They simply teach broad principles : they teach unity, that there is a future, that there is a reckoning, that all that there is in the world, including the sciences, is for our use, and that we should profit by them and acquire them wherever, and in whatever people we find them. That message was delivered by the Prophet, and once it was delivered, it could not be delivered again. Yes, the same message of unity, the brotherhood of man, the unity of the whole system of the Universe, belief in which lead to progress, to the knowledge of sciences, to the acquisition of knowledge, and to the promotion of the cause of unity and the brotherhood of man, was also delivered by the prophets preceding the Prophet Muhammad ; but then, apart from the fact that the people had almost forgotten the message, and had permitted interpolation in the holy books, the message was not complete, for the people were scattered all over the world and there were no means of communication between the people of one place and those of another. The fuller exposition of the doctrine of unity was left to be performed at a time when the peoples of the world were to come into contact with one another, when problems would arise out of that contact, and when the principle of the brotherhood of the whole of mankind could be better appreciated, and when its appreciation was required more than it had ever been required before.

A PLEA FOR THE STUDY OF THE QUR-ÁN

That there have been prophets in every country, age, and people, the Qur-án alone proclaims from house-tops, and that is why we are required also to believe in *Kutubihí wa Rusulihí* (His messengers and in the messages delivered by them).

So when we believe in the Prophet Muhammad and in his message we also believe in the prophets of every age, people and country, and in their message which was the same as the message of the last prophet, except that it was in a cruder form, for it was meant for a people in a cruder state of life and for the betterment of a certain specified race. One very important lesson taught by the Qur-án is that there is evolution in Nature, in every realm of life, even in ideas of religion and the conception of God, and of unity and the brotherhood of Man. The words *Rabbu'l-alamin* (evolver of the worlds) and the words *Latarkabunna tabaqan an tabaq* (ye shall ride on from stage to stage) with other passages of the Qur-án, point to the same eternal law of evolution which was very recently recognized as a theory by Western scholars. So a prophet with more evolved ideas about religion was required at the time when the last Prophet was born, to meet the requirements of the more evolved world.

I may be thought sarcastic about the enlightenment which is claimed for the present age, and I have said that this enlightenment has been used for the destruction of mankind; but I am also alive to the fact that the enlightenment has not only brought destruction, but has also done constructive work, for the inventions which are the result of the enlightenment have also been of much help to mankind, e.g., the hospitals, orphanages, universities, railways, systems of administration, etc. In character as well, on the whole, the world has progressed. But this enlightenment, as I said above, is due to the impetus given

by Islam, and in so far as it has been of a destructive nature it has fallen short of the Ideal Islam.

The last Prophet was the Great Exemplar, and the Qur-án the Great Message.

The pace of enlightenment and progress can be quickened again by a reference to, and fuller appreciation of, the same message of unity, the brotherhood of man and the unity of the whole system which is exhaustively dealt with in the Qur-án and so fully and clearly explained in the life of the Prophet.

You may say that you know all the above principles of unity, the brotherhood of man, the unity of the whole system of the Universe. You may say that you believe in the future, in the day of reckoning, and therefore in mutual help by means of knowledge, and by means of utilizing all that there is in the world between the heavens and the earth, in the shape of natural phenomena, waves, electricity, power, positive inventions, etc. But, I say, very few of you know, and many of those who know do not know with certain knowledge—that is, they do not believe in the burning properties of fire or in the thirst-quenching properties of water. The very fact that you do not put your finger in fire shows that you have belief in its capacity to burn, the fact that you drink water shows that you believe in its capacity to quench thirst. On the contrary, the facts that you do not unite, that you indulge in riots, you seek self-aggrandisement, you rob each other, you make distinctions of caste, colour, creed and accidents of birth and position, as a result of which you live in the hell-fire of disunity and are removed from the heaven of unity and consequent progress, show that you have no belief in Unity, no belief in the brotherhood of man, no belief in the future, and none in the coming of the day of reckoning.

(To be continued.).

THEOSOPHY AND ISLAM

THEOSOPHY AND ISLAM

By MAULVI AFTAB-UD-DIN AHMAD.

Mr. Khalid Latif Gauba, the well-known Muslim convert from Hinduism, makes a very significant remark in the prologue to his new book—*The Prophet of the Desert*. He writes :—

“ Whereas Christianity, Judaism and Buddhism have ceased to count in the material world, Islam is still a tremendous force, and accordingly inspires the perfidy of the Balkans, the hate of the Jews, the apprehensions of the Hindus and the animosity of Russia.”

Our friend has not included Christian Europe in his statement, and yet it is here that the most appropriate instance for his observation stands ready to his hand. Since the days of the Renaissance Christian Europe has done much liberal thinking, has ransacked the treasures of knowledge reposed among other nations, once civilized but now fallen, and has thus been enabled to extend its cultural sympathy to people whom they had once despised on account of their fallen condition. In consequence old and forgotten cultures and civilizations, ideas and manners have at last begun to receive due appreciation at the hands of these emancipated minds and even reviving impetus. But this general flow of European broadmindedness and cultural appreciation has all along experienced one stumbling block, and that is Islam. There may be a Carlyle here and a Davenport there, but the consensus of European opinion has never been friendly or favourable to Islam. There has never been anywhere in Europe an atmosphere for Islam like that which prevailed in America after the Chicago address of Swami Vivekananda, or the enthusiasm which swept over Germany after the visit of Tagore to that country. Neither have we seen any groups of people taking up the cause of

Islam like the societies which have sprung into existence to defend or uphold the cause of, say, Judaism or Vedantism or Buddhism. There is nothing to wonder at in this. For obvious reasons the sympathy of the newly awakened European humanity will flow only towards those cultures which are politically dead ; and it is just because Islam is not a spent force in the material world that it has failed to receive the cultural attention of awakened Europe.

During the latter part of the last century when the spiritual instinct of Europe, revolting against the growing agnosticism of the newly-arrived scientific age, sought for itself a haven in a religion spiritual as well as rational, it directed its attention towards the hitherto neglected religions of the East, and enquiry in this direction culminated in what is known as the Theosophical movement. This movement proposed to do away with all the narrowness and exclusiveness that were found in the creeds of existing religions, including Christianity ; it was to give equal recognition to all the religions professed by the various peoples of the world, and proposed to assimilate the useful teachings of each. This proposal for an eclectic faith was quite a fair one, and would have done much good to humanity if carried into practice with anything like sincerity. The fact is, however, that the Theosophical movement exhibited towards Hinduism, and its offshoot Buddhism, a feeling of cordiality which it denied to other religions, particularly Islam. It will be observed that the vast mass of literature produced by this movement is mostly concerned with the Hindu religion, and, if anything else, the mystical aspects of Judaism and Christianity ; its terms and trappings, ideas and practices, all being borrowed from Hindu or Buddhist sources. It is strange that a religion like Islam, with such a strong attraction for speculative minds, a religion that

THEOSOPHY AND ISLAM

has given to the world the most efficient mystical system it has ever known, to wit Sufism,—a religion, moreover, that has a rational explanation for the synthetic nature of human life and offers man a scientific programme for the realisation of Eternity,—should have received such scanty attention from so comprehensive a creed. This only goes to show that even the Theosophical movement itself offers no exception to what has been said concerning other religions by Mr. K. L. Gauba.

That this shall be so is also proved every now and again by unconscious remarks from the pens of the protagonists of theososphical thought. Here is a case in point. In the Magazine "Theosophy" for February 1934, we read the following statement from the pen of one of its editors :—

" Those interested in the moral as well as historical aspect of the dark karmic record of Judaism and *its still more cruel offsprings, Christianity and Muhammadanism*, can learn many lessons from a perusal of Professor Moehler's book " (the italics are mine).

We do not know what are we to assume, whether that the writer has not even a smattering of history, or that it is the above discussed hostility of the European mind towards the living religion of Islam that has prompted this observation. The Muslims ruled over the Hindus of India for a period of about 700 years ; they ruled over the Christians of Western Europe for a similar period of time ; they lived among the Buddhists of the Far East and they ruled over the Copts and over the Greeks. Have they ever tried to extirpate the conquered races, as did the Jews. Have they ever sought to convert defeated nations to the Muslim faith on pain of death, as was the way of the Christians towards certain pagan tribes and towards the Muslims of Spain in the day of defeat ? Did they make it their business to destroy the culture

and civilization of conquered races as was done by the Christian fanatics in the case of the pagan and Muslim civilizations of Europe ? The reply to all these questions drawn from history must surely be in the negative. But a prejudiced Christian pen has little use for history. A Christian theosophist is, after all, a Christian. He can afford to be a pro-Hindu, but never a pro-Muslim. He may attack Christianity, but that is only to give his calumnies concerning Islam the appearance of fair criticism. His allegiance to Jesus and Christianity is just the same as that of other Christians ; but he realises, as an intelligent man should, that historical Christianity is beyond all justification, and that it is safer to disclaim it and identify oneself with a so-called spiritual Christianity. The Muslims, however, are no longer behind hand in tactics of this kind ; they are now wide awake and can quickly discover even the subtlest move to discredit Islam on the part of those who are jealous of her conquering forces.

PROSPECTS OF ISLAM IN THE FAR EAST.

BY SAYED MAQBOOL AHMED, B.A.

During a recent holiday cruise in the Far East I had occasion to observe the attitude of the Chinese and Japanese towards religion in general and Islam in particular. I visited the two most famous Buddhist shrines in Japan,—the Daibutsu of Kamukura, where a colossal statue of Buddha is still held in sacred veneration by the Japanese, and of which the authorities do not permit any visitor to ascend the surrounding height, lest offence might be caused to the squatting sphinx, although, curiously enough, within the hollows of the statues rooms have been constructed in which children romp about and peep from behind the latticed windows with childlike glee and tittering. That the venerable Buddha is no more respected

PROSPECTS OF ISLAM IN THE FAR EAST

and deified by the worldly-minded Japanese is evidenced by the fact that cigarette-lighters and other profane cheap Japanese knick-knacks are commonly adorned with miniature Buddhas. And there the Daibutsus of Kobe and Kyoto, two large edifices, artistically situated amid gardens, with all the usual garnishing and embellishments that one sees in the sacred buildings of Japan, but these are merely the relics of old Japan exposed to the gaze of travellers, more like a show room in a museum than a sanctified place of devotion. Very few worshippers were to be seen there. What is the present species of Buddhism followed in Japan, I was unable to learn by first-hand authority. The Japanese apparently have an idea of a future life and of a son of god which, however, does not constitute Buddhism as we know it in India. Occasionally, no doubt, we come across in notices and the news columns of daily papers in Japan, the reports of young men committing suicide and leaving letters for their friends and relations, in which they express the hope of finding a better and more prosperous life in the next world. But in general the religious behaviour of the Japanese does not seem to go beyond paying a passing homage, or perhaps I should rather say courtesy, to empty shrines of the Shinto cult (where a piece of looking glass takes the place of an idol), where they clap their hands or ring a bell to wake up the spirit reposing therein, take off their hats, bow low and then go on their way, and the less busy Japanese might indulge in more elaborate ceremonialism in the form of burnt offerings and genuflexions, but these are exceptions. The Shinto shrines, smuggled in out of the way nooks and bowers of wooded hills and valleys, forcefully remind one that the gods of Japan are but the spirits of Nature who are so bounteous to that land, that their usual seat of government is appropriately located in the grottos of natural loveliness. The artistic and æsthetic simplicity of these shrines is in glaring contrast to the

massive and heavily ornamented Chinese temples, dirty and smoky with their barbaric and uncouth paraphernalia of hideous gods, and situated in the midst of musty, gloomy and noisy surroundings, the sight of which at once reminded one of the temples of Ajodhya, Jugannath and Benares. So, if one were to compare the Chinese religion not to Christian Roman Catholicism, with its idolatry and ritualism, the simplicity of the Japanese cult, with the remarkable absence of idols, might well be likened to Protestantism. What reminds me that Christianity at this moment is a growing menace in the Far East, and is making itself deeply felt by the intelligentsia of both countries. In China, according to the most liberal estimate of Christians themselves, there are two million Roman Catholics and half a million Protestants, and what is very remarkable in Chinese Christianity is that it claims the people of higher ranks. The Chinese young-men trained in America or Europe, starting their education in Missionary schools in their own country, return to the Fatherland so completely metamorphosed in religion, get-up, garb, tongue, culture and general outlook, that most of them must be feeling an inward disappointment that God did not make them with the noses and eyes of the West. (Their complexions, indeed, they can artificially treat with many aids, for every Chinese and Japanese girl is so careful in painting her face alluringly white and red that at first sight I was puzzled to find a plethora of beautiful complexions the like of which God has not bestowed even on the fairest of our Kashmiris.) And it is these denationalised youths that find a place readily at the helm of State, it is not surprising, as the Hong (Muslim Imam) of Shanghai told me, that Christianity is more prominent in China than any other religion, not excepting Islam. I myself met many of these highly educated Chinese Christians on board the ship. One was a Brigadier-General and a

PROSPECTS OF ISLAM IN THE FAR EAST

Director of the Military Academy in Nanking, returning from England. Another a young spectacled Chinese girl, a professor of Science in a certain Missionary College in the interior of China. All of them bore Christian names—John, Robert, Peter, Alberta, etc. These Christian Chinese readily entered into religious discussions with me, a phenomenon unusual for an ordinary Chinese. They confessed that they had very little knowledge of their religion and very little interest in religion at all, and that they were Christians because they had become so while they were orphan children in Missionary schools, or had picked up Christianity abroad with other indiscriminate attainments. When asked if they had ever thought of comparing its puzzling dogmas with the simple faith of Islam, almost indigenous in their own country, they admitted that they knew and admired Islam, and that had they been left any choice in their childhood or offered any opportunity in the course of their subsequent career of studying it they would have been Muslims. They were loud in their praise of the Chinese Muslims, since morally, hygienically and socially they were far superior to their compatriots. Some of these Christian officers had had the opportunity of serving under the Chinese Muslim Generals of the Republic and to their unflinching bravery and patriotism they paid a glowing tribute. A tablet in the Chinese Muslim cemetery on Wochengfo Road (Happy Valley) in Hong Kong relates the achievement of a young Chinese Muslim Lieutenant-General who attained that rank at the early age of 36, being a hero of many battles fought for the Republic and the recipient of numerous titles and decorations. He was born at Anweihi (so runs the tablet erected by his wife and daughter) in 1882 and died in 1918.

Though Japanese Christians are not so prominent, nor, in fact, did I meet any in my sojourn (for I did not even enquire from any Japanese what religion he professed),

yet if Christian statistics can be believed, there were over a quarter of a million Japanese Christians divided among the various sects, some even belonging to the Greek Orthodox Church. At Kyoto there is one Christian Church near the Kyoto Hotel, another near the Palace ground, and a third on the road that goes south from the University to the Municipal Zoological gardens and, as far as I know, there may be other small churches. I found churches also in Yokohama, Kobe, Kyoto and Osaka. Of course, these churches are near the consulates and in the colony of the European commercial community, but, on Sundays, I saw also Russians and genuine and half European Japanese attending church services. Compared to this, there is not a single Muslim mosque or institution throughout the length and breadth of Japan, and the Japanese whom I met had never heard of Islam. In Kobe a Buddhist temple built in the Saracenic style might deceive an Indian Muslim as it looks exactly like a mosque in India, but, alas ! Buddha squats in the Mehrab, and its dormitories are devoted to the culinary arts of the monks and nuns that dwell there.

That Christian Missions are not inactive in the Land of the Rising Sun, may be seen by the existence of an English Bible with a Japanese translation in every room of nearly all the big hotels of Japan, and one of my diversions in my room in the Kyoto Hotel was to supplement the English Bible where writing space was available with copious quotations from the Qur-án, mainly on the repudiation of the Christian doctrine of the Trinity with an exhortation to Islam. I wonder if that Bible still lies in room 705 of that hotel.

At the time of my visit Japan was in an excitable temper over recent events in Manchuria. She deeply resents the European and American attitude and its unnecessary and uncalled for interference in the affairs which

PROSPECTS OF ISLAM IN THE FAR EAST

Japanese consider as purely domestic politics ; it would be tolerable if Japan had been in any way behind any European power in civilization or in its efforts to redeem a degenerate world, or if these European powers had themselves set a worthy example in their dealings with non-European powers, but to think that any power of Europe or the League of Nations should order them to halt in Manchuria was nothing less than trying to smother the crater of Fujiyama with a saucepan lid. Perhaps most of our readers are not aware of the Japanese political programme. That programme, which is known in the Far East as the Tanaka programme (for it was found in the memorandum left by Admiral Tanaka at his death, much like the will of Peter the Great of Russia about the conquest of Asia), aims at the consolidation of Japanese power in East Asia, bringing the whole of the Chinese republic, Malaya, the Philippines, and Indo-China into one great federal union of the yellow race under the leadership of Japan, and Manchuria is the first step of that programme. Here it may not be amiss to recall that the annexation of Korea by the Japanese in comparatively recent times was but the echo as it were of their attempt in the sixteenth century to amalgamate China with their Empire when Korea was invaded to achieve that purpose. Whether Japan will ever be able to realise the Tanaka dream is not for me to speculate upon here, but it appears to me that if Federation has succeeded in Soviet Russia and is being successfully experimented with in India, there is nothing lacking in the capacity of these Japanese to achieve their ends in a very short time, and who knows but that the Japanese attempt might set the ball a-rolling in the countries of Europeans and even among Americans themselves. There is already a United States of America which only requires a finishing touch by Union with Canada. There is a rumbling in the Chancellaries of Europe for a United States of Europe, so why not a

federation for the whole of Far East, for whole of Africa and for India for these Near East and for Latin-America. This would bring about an affiliation of the States which have common affinities of race and culture under one group, and thus pave the way for world peace, since the petty States of the federation would not be allowed to make war on their own account with their neighbours or to carry on a perpetual race in armaments. So, assuming that in spite of Europe and America, Japan succeeds in bringing the countries of the yellow race under one common union and flag in our time, it will not be out of place here to survey the position of Islam in the Far East with which Japan is likely to deal.

The Malay race, which numbers about seventy millions is Muslim almost to a man, and not merely nominal Muslims as the Christian Missionaries would have us believe. To judge from the overcrowded mosques of Johore, Singapore and Penang, these beautiful and simple edifices that proclaim the glory and simplicity of our faith in that evergreen paradise of the South, the Malays are far better Muslims than we are. No doubt, they are greatly handicapped in their own land by the enterprising Chinese, who have left them no avenue of progress, yet there is some consolation in the past that most of these enterprising Chinese are themselves true Muslims. Some of the biggest pineapple and rubber magnates of the Singapore Chinese are devoted followers of the Prophet and mix socially with their Malay co-religionists, and the same is true of Java and Sumatra. So the Malayan archipelago with its teeming population of Muslims will, should it ever belong to Japan, influence the Japanese in the same way that the pagan Tartars were influenced when brought in touch with the Arabs and Persians whom they subdued and conquered in the thirteenth century. God has His own way of making Islam's force felt by non-Muslims.

PROSPECTS OF ISLAM IN THE FAR EAST

Sometimes I wonder if the modern Japanese have not taken the simple Malay mosques as an example for cleansing their own places of worship from idolatrous encumbrances. In further India (Burma, Siam and French Indo-China) physically, ethnologically part of Great China, Muslims form a total population of two millions. In Sinkiang (Chinese Turkistan), Zangaria, Mongolia and Manchuria the present strength of Islam, on the most conservative estimate, is ten millions, but the greatest bulwark of Islam in China are the northern provinces, Kansu, Shensi, Shansi and Chehili where they form a compact body of Chinese Muslims, making more than thirty millions of the population of these provinces, or nearly seventy-five per cent. of the total population. In Central and Western China, which include the provinces of Yunnan and Zechuan, they form another twenty millions, and in the maritime provinces of China their present strength lies between five and ten millions. In the Japanese Empire itself there are hardly any Japanese or Korean Muslims, but there are Chinese in Formosa and in Japan who are Muslims, and in the north of Hakodate there are a few Tartar Muslims who came from Russia. Such is, according to my estimate, the strength of Islam in the Far East, and that estimate is not arbitrary or imaginary, but gathered on the spot from the Chinese authorities themselves. Brigadier-General John Wong told me that in Nanking town itself Muslims form a fifth of the total population; and about a third in the Military Academies of the capital, and General Wong is not a Muhammadan but a Christian. The Ahong of Shanghai Chang Ta (Muslim Seminary) told me that every eighth Chinese in Chapei (the Chinese part of Shanghai) is a Muslim. I met many of these Muslims as traders and many of the Chinese coolies working on the wharves of Shanghai were found to be Muslims. They are particularly distinguishable by reason of their good physique,

ordinary Chinese coolie being so pinched by opium smoking that the Muslim Chinese coolies are at once recognizable, though in China to distinguish a Muslim from an ordinary Chinese is impossible.

In Kwantang province, where the Muslims are supposed to form a negligible minority, the Secretary of the Chinese Muslim Welfare Society in Kowloon (Hong-Kong) told me that Chinese Muslims in Canton alone are nearly two hundred thousands, and Canton is the religious centre of the Chinese Muslims in the south is not less than a hundred millions, or twice the number of the whole of Japanese population throughout the world. Japanese are well aware of the fact that while there can be no love or fraternity between Chinese and Japanese as such, yet the strong fraternity of Islam eliminates that suspicion and hatred from the sister races as soon as both adopt Islam. The greatest resistance to the Japanese in Manchuria came from the Chinese led by Muhammadan generals, one of whom Marshal Ma Chang, has recently retired to Tientsin, while his brother General Ba is still acting a warden of the northern March, and Governor of Shensi. North China is considered by Chinese Muhammadians as their home and cradle, and they would fight for it equally against any non-Muslim invader. The Republic has given them a free hand to deal with border enemies, whether in Sinkiang or Manchuria, and it is they and they alone who are fighting for China against the Japanese. One Japanese military officer, who had just returned from the war in Manchuria, and whom I met in Tokyo, a major in a crack regiment of Japan, saved his life from the hands of Chinese, when he was captured by bandits, by turning Muslim. He was so much impressed with the kindness shown to him by Chinese Muslims when they were assured of his conversion to Islam, in contrast to the brutalities inflicted on him by his captors that

PROSPECTS OF ISLAM IN THE FAR EAST

though his conversion was not then genuine, he has decided to remain Muslim and retain his name, Hassan, so I think, if any Japanese go to Manchuria as Muslims, they will find Chinese Muslim waiting to welcome them. It is just possible that the Mikado, in accordance with the Imperial policy outlined by his people, might sooner or later be called upon to play the rôle of the champion of Islam in the Far East, very much like Kaiser Wilhelm of Germany in the cause of Christianity, and if this idea is carefully fostered in Japan and in the minds of Chinese Muslims their present difficulties in China will melt away. These, however, are mere reveries of the future. Let us face present facts.

How to make the Japanese appreciate and understand Islam? So far as I know there is hardly any literature on Islam in Japanese, and one wonders in what shape it can be presented to the Japanese in future; in its present Arabian garb or as the simple universal Islam that the Qur-án teaches? In other words, will it be necessary before Islamising Japan, to Japanese Islam. One of the greatest stumbling blocks to the spread of Islam as a world religion is the hegemony of Mullas, not only utterly ignorant of Islam and of the spirit of the Qur-án, but equally incompetent to make anybody except themselves understand and appreciate Islam. They have burdened it with Arabian customs and usages and grafted a ritualism and priesthood on the simple Islam which has left hardly any point of distinction from its older counterpart Judaism. But perhaps I am going out of my way to invite controversy on a subject in which silence is the best policy. Common sense, however, will tell us that the Islam to be presented to the Japanese must be understandable by them, and that means a drastic curtailment of the superfluities to which we have become accustomed, and which we have come wrongly to regard as the basis of faith, *i.e.*, Islam in its pristine purity alone should be presented.

Finally, I must take note of the silly rumours of Japanese turning to Islam in thousands and tens of thousands as fitfully reported in the vernacular press of Egypt and India. Such figments exist only in the imagination of editors unusually stirred by Islamic enthusiasm. No such thing is visible in Japan, or rather, I should say, that Japan if not taken in hand early will soon lose its way in the atheistic and materialistic labyrinth that has long been placed before it by European civilisation, and it will be difficult to bring it back to spiritual consciousness, when once it has passed the limit of reclamation. Where ordinary codes of morality and socialism, which are the bed-rock of Islam, are anathema and where every fourth shop is a saloon or a brothel, one cannot gain an easy victory. At any rate, the Japanese worship their Emperor and will do nothing of which the Mikado does not approve, and to convince the Mikado, almost a demi-god of Japan, of his error and bring him to the right path will require more than one Egyptian Sheikh in the market-place of Tokyo. The Christians have been trying to convert Japan, and remember, Christians have one great advantage over us, they are capable to naturalise Christianity for every climate and nations, they paid the heaviest ransoms at Nagasaki in the sixteenth century, and still they are on the very first rung of the ladder. It is true that dogmatic and ritualistic Christianity might be at a discount before Islam, but only a very strong effort, or some such circumstance as I have outlined, can turn their hearts to the Islamic faith.

CHARGES AGAINST THE PROPHET OF ISLAM REFUTED

CHARGES AGAINST THE PROPHET OF ISLAM REFUTED.

(By MUHAMMAD ALI AL-HAJ SALMIN).

It is well that all should know how Christendom has treated, and is still treating Islam and its Prophet. If I were to begin at the beginning and recount the whole story of Christianity's vituperative propaganda against Islam, together with its concoction and distortion of facts for the belittlement of Islam in the eyes of the world, I should fill volumes over volumes. In spite of his so-called Orientalism and Oriental studies, all that the average Christian's conception of Islam is, of a religion of horror, cruelty and intolerance in public life, of polygamy, easy divorce, and licentiousness in private,—and this because, through religious instruction imparted in schools and sermons broadcast from pulpit, press and platform, Christian teachers and ministers have all along been telling their fold that Islam is, just than this, lest the sheep be tempted to stray into the dens of the wolves. Even in the field of history, when Christian writers take up the pen to write Muslim history, they twist historical events to suit their own dishonest purpose, and, not content with mere distortion of facts, they brazenly draw conclusions, however wrong and remote they may be, from the facts so distorted, and pass them on as the result of scientific investigation and scholarly research. We shall not be justified in blaming or upbraiding them if their allegations were to be attributed to ignorance, but such is not the case, for with full cognizance of the truth they deliberately conceal it or present it in such a way as to make of Islam a horror, and of its Prophet a sham leader and a selfish man. The duty of a historian is only to record events faithfully, not to pass judgment on them, or to find the why's and wherefore's of this one or that.

The right to pass judgment on an event and to criticise it in the light of facts and according to the principles of ethics, is that of the philosopher and the moralist ; but these self-styled historians have given whatever reasons and causes have appealed to them for events Islamic, for, alas, there is hardly a European writer who is not biased, or who has been faithful in recording Muslim events. Nay, in many instances these writers have drawn on their invention as best might serve their purpose, and have dressed up the results in the disguise of real historical events.

Let me give an example. A certain Christian writer says that the Prophet of Islam had a pet pigeon, which he trained so that it would come and sit on his shoulder when called, and pick the grain from his ear. This the Prophet would do, according to this writer, to deceive people into believing that the angel in the form of the bird was coming to him to reveal the word of God. It would appear at first sight that the author has at least taken this alleged occurrence from some reliable source, and afterwards, it may be, added his own opinion on the subject, but the truth is that there is no event whatsoever of this nature in the life of the Holy Prophet. What seems to have happened is that there was in the author's mind the event of the Holy Ghost coming to Jesus in the form of a dove. He thought that some similar phenomenon must have happened to our Prophet, but inasmuch as he believed our Prophet to be a false prophet he attempted to prove it so by introducing a purely imaginary story about the pet bird and its training.

It is lamentable to see men of education taking events from the life of the one person and fathering them on to another, adding at the same time their own fabrications so as to paint the latter in the blackest hues. The mischief fulfils its purpose. Many readers are confused, and if any be a non-Muslim they are, as often as not, convinced.

CHARGES AGAINST THE PROPHET OF ISLAM REFUTED

Thus the ball is set a-rolling and another writer of the same kidney will quote such fictions by way of authority, because they will believe anything that goes against Islam and its Prophet. All sense of fair play is forgotten when they write about Islam. I have given one instance of this, but here is another.

A Christian writer says that the Prophet was subject to fits of epilepsy, and that each time he had an attack, he would pretend that he was receiving revelation. Now there could be nothing more absurd than such an allegation, because this able author in his zeal to defame the Prophet, has written something which neither the external facts nor medical opinion can support. He has no authority to cite in this contention, that Prophet had ever been a victim to epilepsy. Such a thing would soon have been found out by the Qureish who were his enemies, and they would have eagerly utilised it as a weapon to put an end to him and his preachings. History tells us that the Arabs did all in their power to end his career, but even to them it never occurred to frame such a particular charge. And why ? Because they knew that it was not a fact and would not be worth the attempt. As to epileptic fits, Ostler in his *Practice of Medicine* writes :—

After the attack the patient may be dazed a few seconds, and perform certain automatic actions which may seem to be rotational. As mentioned, undressing is a common action, but all sorts of odd actions may be performed.

None of these symptoms could ever be traced in the Prophet. Epileptic fits are the results of a sick brain, the victim of which becomes irritable, cowardly, irresolute, exhausted and dull, suffering indeed from general debility. The colour of such a person becomes pale, and his blood thin. Now whoever has read the life of the Prophet, even as told by Christian writers, cannot say that he suffered from any of these weaknesses of body or mind. On the contrary, the accounts of his life, all go

to show that he was brave, active, alert, sagacious and possessed of the best of health. If he had been subject to epileptic fits he could never have achieved, as he did, the greatest success of which a man is capable. To bring a social and moral revolution to a successful termination; to change the people's outlook of things from the bestial and depressing to the human and bright; to subdue a fighting, ignorant, wild and idolatrous race by moral force and argument—all this cannot surely be achieved by a diseased brain. All his words and deeds show that he possessed an extraordinarily healthy brain, which could foster a complete scheme for the salvation of the world, and see it successfully worked out to the end. He was active as no other man has ever been. His foresight can never be equalled. It is, therefore, inconceivable that he could be subject to the disease from which he is alleged to have been suffering. The sayings and words of wisdom which came from him and the prophecies he uttered, and their miraculous fulfilment, some of them after the lapse of ages, can never have been the product of a sickly brain.

Now, allegations such as these are nothing but dishonest propaganda against the Prophet. One is inclined to think, as I have said, that the allegations themselves are the outcome of a diseased brain, for no sane person could have ever dreamed of writing such palpable untruths against such a benefactor to humanity. What is most painful in this connection is that these are not stray cases, but common amongst those entrusted with the task of preaching the gospel of love and charity.

I would, therefore, request all fair-minded people to take whatever these Christian writers say about Islam and its Prophet not only with just a pinch, but a big pinch of salt.

TWENTY YEARS AGO

TWENTY YEARS AGO.

MANY A MUSLIM HERE.¹

How many are Muslims at heart who yet know it not, and if asked, would deny it? The West has starved these souls long enough because they refuse to pander to the silly rites of man-invented creeds. When they read the Qur-án they will find, instead of standing alone, they are one in that greatest of all brotherhoods: the dear unity of Islam. Independence may be precious, but there is a longing in all of us for the strange sweet comfort in the companionship of those who think as we do on the subjects nearest to our hearts; there is a deep solace in the sympathy of those who pray with us, because they pray as we do. Islam has its happiness in its appreciation of God's great love and care for us, its joy in the fulfilment of the laws in the Qur-án, its pleasure in family affection and the beauties of Nature; it has always held out its hand in peace to the West. Has it ever had anything offered it but dynamite, guns, prisons, and famines by the nations whose chief hobby seems to be breeding that cruel untruth: "Islam is the religion of the sword"? All the time the Qur-án is singing out that splendid law of gentleness and generosity, that there must be no compulsion in religion, for it demands purity in the love it offers God, well recognising that compulsion against the will can produce but a poor and imperfect form of adoration; closer, through connivance, to toleration than true affection of the heart. The "creed" of the general run of Western ecclesiastics is:—

"We are the true selected few,
The rest can all be damned,
There's only room for me and you,
We can't have Heaven crammed."

Compare the sentiment of this with this golden thought from the Qur-án:—

"It matters not what'er ye name yourselves
Believing Muslims, Jews, or Nazarenes,
Or Sabeans—whoe'er believeth in God,
The last e'rlasting day, and act a-right,
Their meed is with their Lord; no fear nor care
Shall come upon them, nor the touch of woe."

MARIE LOUGUIT.

¹ Islamic Review, September 1914.

THE HOLY QUR-ÁN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXII, p. 298.)

Verse 90.—Whereas verse 87 indicates the pride of the Jews as the source of all their misdeeds, this verse points to their jealousy. At bottom, jealousy is the product of pride, and pride, again, arises from anger and indignation. It is anger that produces pride and arrogance and makes a man think that there is none to equal him. But when he finds that there are others as well who are favoured with the bounties of the Lord, his pride naturally turns into jealousy, which, in course of time, develops into feelings of malice and spite. He burns with rage to think that God should have given to others what He has given him. He forgets that God's bounties cannot be the monopoly of any one, and that it is of His own will only that God grants favours to any one. But man persists in his feeling of jealousy, and this brings upon him curse after curse. So when the Holy Qur-án speaks of such men as "those on whom wrath has been brought down," it points to a very deep truth, because it is these men that become the object of God's wrath, that is to say, are deprived of His favours, and this fact is the cause of their abasement. It is a matter of common knowledge that the Jews have reached a stage of the utmost humiliation and are despised by all the nations of the world. Of late, however, they have been showing some signs of improvement, and the reason for this can be traced to the fact that their angry and jealous attitude has, to a great extent, left them. While discussing the abject condition of the poor Jews we should not lose sight of the fact that God's setting of a seal on hearts is not any specific feature of that particular race, but one which will appear in any nation or individual that chooses

THE HOLY QUR-ÁN AND ITS COMMENTARY.

to behave in that particular way, as is indicated by the word "Kafirin" (unbelievers)—a general term, used at the end of the verse. Now, because God presents the case of this people as an example of "those on whom wrath has been brought down"—and, as a matter of fact, there is no other race which present the perfect example of a favoured nation on the one hand and of an accursed nation on the other—reference to them occurs repeatedly in these sections. Thus an aspect of their jealousy is discussed in the following verse.

Verse 91.—When they are called to the paths revealed in the Qur-án, they say that they will follow only that guidance which was already with them and was revealed to their people, in spite of the fact that the new revelation was a confirmation of the Book that was with them. How scathing is the reply vouchsafed by the Holy Qur-án to this argument of theirs. If they did actually and truly believe in the revelations that had been vouchsafed to their race from time to time, why, then, the Qur-án asks, did they kill their prophets?

Verse 92.—Among their prophets was Moses, a pre-eminently strong personality. He made them promise that they would not worship any one but the One God. He showed them various signs. And yet as soon as he went up the mountain to stand before the Divine presence, these people began worshipping the Calf. It is this occasion which is narrated in some detail in the following verse.

The Arabic word *Haq*, generally translated as "Truth" and used in verse 91, has a far deeper meaning than is generally understood. In the Arabic language *Haq* indicates a thing which is not only in its proper place and quite in accordance with the need of the time, but one also that fulfils the demands of justice and equity. The Holy Qur-án has used this word to describe its own

revelation, because justice has pronounced in favour of the Holy Prophet's claim to have fulfilled the prophecy contained in the Bible. The promised prophet was to appear from among the brothers of the Israelites, and who else but the Ishmaelites should be their brothers ? Then this prophet had to be one bringing Law, and not one of the Israelitish prophets that followed Moses or had brought any Law with him. Even Jesus did nothing further than place certain interpretations on the Law of Moses, make certain additions to it by way of explanation, and modify the Law of retribution. Among other signs of the promised prophet was that he should be required to fight. This condition was also fulfilled by the Holy Prophet Muhammad, who was compelled to wage war after war in self-defence against his enemies. As another sign of the promised prophet, the Bible said that he would be a living and successful man. History tells us how the Holy Prophet had to encounter all kinds of dangerous and powerful enemies—the Jews among them—and how, in spite of these enemies, he was successful at the end and died a natural death. Thus justice demanded that he should be accepted as the promised prophet. Moreover, his appearance fulfilled a great and timely need. The revelation of God had become practically extinct all over the human world. The whole world, reeking with vice and sin, was in utmost need of a call to virtue and purity. To all these facts the Holy Qur-án has pointed by the use of a single word—“Haq.” The word “Truth” which is made to stand in its place, is surely not capable of comprehending all these different aspects of the situation.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means : (1) Peace ; (2) the way to achieve peace ; (3) submission ; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, is however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) the Hereafter ; (6) the Premeasurement of good and evil ; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—“Imbue yourself with Divine Attributes,” says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things ; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.